

(2)
SECOND EDITION.

A

VINDICATION

OF THE

ROMAN CATHOLIC CLERGY

OF THE

TOWN OF WEXFORD,

DURING THE LATE UNHAPPY REBELLION,

FROM THE

GROUNDLESS CHARGES AND ILLIBERAL INSINUATIONS
OF AN ANONYMOUS WRITER,
SIGNED *VERAX*.

By VERITAS.

*" ——— Nothing extenuate
Nor set down aught in malice.*

DUBLIN:

PRINTED BY H. FITZPATRICK, NO. 2, UPPER ORMOND-QUAY.

1798.

SECOND EDITION

VINDICATION

OF THE

ROMAN CATHOLIC CHURCH

OF THE WEST

IN THE UNITED STATES

AND

IN THE CATHOLIC CHURCH

OF THE EAST

BY

JOHN C. CALHOUN

OF THE

UNITED STATES

AND

IN THE CATHOLIC CHURCH



A

VINDICATION,

&c. &c.

HAVING accidentally seen, some short time since, a letter signed VERAX* published in the Dublin Journal of the 16th ult. animadverting on a paragraph which appeared in the Hibernian Journal of the preceding 10th, respecting the conduct of Dr. Caulfield, (titular Bishop of Ferns) and the other Roman Catholic Clergy of Wexford, during the late most unhappy rebellion in that part of the kingdom; I sit down now, though late, but perhaps at a better season for the free and unbiassed exercise of reason and reflection, to offer a few observations in refutation of what has been urged by VERAX, I will not say wickedly or maliciously, but certainly with heat, intemperance and prejudice.

A 2

In

* A Copy of which is given in the Appendix.

In doing this, I do most solemnly disavow every motive but that of justice and truth, and the vindication of gentlemen whose characters have been implicated by VERAX, in a manner by no means warranted in any fair or liberal representation of their conduct, or well-known principles.

It is by no means my purpose to investigate, much less to vindicate, the causes or motives which led the deluded people of this country to such sanguinary acts of ferocity and barbarism. It is my purpose merely, to vindicate the conduct of Clergymen, who were bound, by every sacred duty of their ministry, to resist by every argument and effort, acts of cruelty, of blood and of horror, which VERAX insidiously charges them with having either winked at, or not opposed to the utmost of their authority; or hypocritically countenanced by a languid and ineffectual shew of humanity. And this I think I can do, having been myself a sad—an enanguished spectator of many of those affecting and horrid scenes, which Verax makes the ground of his accusation; and in doing this, I trust I shall be able to disabuse the mind of every candid and liberal man, charitable enough to be desirous of forming a just opinion on a subject already tortured by prejudice or misrepresentation into so many exaggerated forms.

VERAX

VERAX states " that the rebels put *some* Protestants to death on the 30th of May, the day of their arrival in Wexford ; that they *frequently* executed them in the public streets during their continuance in Wexford, and previous to the grand massacre of the 20th of June." Now the fact is, that on the 30th of May, there were but *two* Protestants put to death ; certainly with circumstances of barbarity at which human nature must shudder ; but the latter part of the assertion is not true, as from the 30th of May to the 20th of June, there were but three persons put to death in Wexford, and of these, *two* were Catholics. Nor did any of those murders, save those of the *two* Catholics, come to the knowledge of the Clergy until after they were perpetrated.

VERAX " thinks it extraordinary that the Romish Clergy never interposed to prevent the effusion of blood until the 20th of June," but the fact stated above is a sufficient answer to this observation ; and serves to expose the illiberal purposes of such an insinuation, calculated to found the most vile and unmerited deductions ; for it is notorious to every man who resided in Wexford while in possession of the rebels, (and many loyal
men

men remained there during that period) that the Catholic Clergymen never ceased by every argument they could adduce, and by all the influence and authority they could be supposed to possess with a sanguinary and infuriated rabble, to deprecate the effusion of human blood;—and this from their altars—in the public streets, at the prison, and wherever, or whenever they could perceive any intention of committing the horrid crime of murder: and it is equally well known that some days previous to the 20th of June, the Rev. Mr. Corrin coming to the gaol, then filled with prisoners, met a numerous and ferocious mob at the door, vowing vengeance and swearing they would put every one of the prisoners to death; but that, prevailed on for that time by Mr. Corrin's pathetic arguments and zealous exhortations, they desisted; and even a Mr. Charles Jackson, who was then in Wexford gaol, and who has published a long and high-coloured statement of the horrid transactions of that melancholy period, can be adduced as an unsuspected evidence in favour of the disinterested and truly christian zeal of the Rev. Mr. Corrin on that trying occasion.

Mr. Jackson says, “on the day that information was received of the rebels being defeated at Ross, to revenge the loss, *fifteen* of the Wexford, and *ten* of the Enniscorthy people were ordered out

“ out of the gaol, of which number Mr. Jackson
 “ was, and brought into the yard, where they were
 “ placed on their knees to prepare for immediate
 “ execution; and that father Corrin being sent
 “ for to one of the devoted victims, presently came,
 “ and to give the better effect to his admonition
 “ and intercession, had dressed himself in his
 “ Coul, (meaning probably his Surplice, or some
 “ other part of the Priestly Vestments) and bore
 “ a Crucifix in his hand; that the rebels fell
 “ on their knees; that he exhorted them in the
 “ most earnest manner; he conjured them as they
 “ hoped for mercy to shew it; he made every
 “ possible exertion to save the lives of all the
 “ prisoners, but it was in vain: he even said, he
 “ could witness the Wexford people never fired
 “ on them, or did them any injury, and that
 “ he would never again say mass for them, if they
 “ persisted in their cruel resolutions: at last he
 “ influenced them so far as to prevail upon them
 “ to return into the gaol the *fifteen* Wexford-
 “ men, but for those from Enniscorthy he could
 “ obtain no remission.”—See *Jackson's Narrative*,
 as published by Milliken, Dublin.

The following is a further and unquestionable
 testimony of the Rev. Mr Corrin's humane and
 fortunate exertions, on that ever to be deplored
 occasion.

“ I do

“ I do hereby certify, the Rev. John Corrin,
 “ by his humane exertion, has been the instru-
 “ ment in the hands of God in saving my life,
 “ and eleven others of my fellow prisoners the
 “ 20th of June; being the day of the general
 “ massacre on the Bridge of Wexford.”

Ballywalter, GEORGE TAYLOR.
August 28th 1798.

In the same *liberal* and *charitable* spirit, VERAX attributes the exertions of the Clergy on the 20th of June, to their knowing that the rebels had been repulsed in every quarter; whereas it is well known that the battle at Fook's Mills, was then pending; nor did the Clergy, or any other person in that town, know or hear of the defeat of the rebels till eight or nine o'clock at night; though the massacre on the bridge had ceased between five and six o'clock in the evening, by the critical interference of Mr. Corrin; who the moment he was acquainted with the atrocities that were committing, instantly flew to the bridge, and at every hazard of personal destruction, threw himself between the remaining victims and the destructive spears of their furious and sanguinary executioners, and thus was the happy instrument of their preservation. Much less could it have been known at that hour to the Clergy,

or

or to any of the people of Wexford, that the rebels had been repulsed at Vinegar-hill, or Enniscorthy, where they fought a bloody and obstinate battle, on the 21st.

So much for the *accuracy* as well as for the *candour* of VERAX's reasoning, on what he would insinuate was but a time-serving humanity and interference on the part of the Catholic Clergy in Wexford.

In the same bold and dauntless spirit of assertion, VERAX tells us "that the Romish Clergy were the only persons possessed of any influence in Wexford; and that such was the authority of Dr. Caulfield, and Mr. Corrin, parish-priest of the town, that their passes and protections, had constantly afforded the utmost security, to those to whom they were granted." Now, this I can take upon me positively to deny, on less impeachable, because better founded authority than VERAX, that the Roman Catholic Clergy then in Wexford possessed an atom of authority, except that spiritual authority they ordinarily obtain over the loyal, peaceable and amenable of their communion; very few of whom *then* remained in Wexford, to aid the exertions of the Clergy in repressing an ungovernable banditti; and upon as good authority I am warranted positively

tively to deny, that Dr. Caulfield, Mr. Corrin or or any other of the Catholic Clergy of Wexford, ever granted a pass or protection to any person whatever; if they have, those passes are extant for my refutation, and VERAX may, if he can, avail himself of the means and opportunity they afford him.

The genuine, well-known and irrefragable fact is, that when the rebels came into Wexford, the Protestants of the town flew to the houses of Doctor Caulfield, of Mr. Corrin, and to the Convent, as to places of safety; imploring their protection; and that these houses were constantly thronged with the Protestants of the neighbourhood (possibly VERAX himself, or some of his friends might have been of the number) and were made depositaries of their property. Would this have been the case, if those Protestants believed or suspected the Catholic Clergy to be the secret abettors of rebellion, devastation or massacre? as VERAX obliquely insinuates: or were they not resorted to rather as sanctuaries, for which they hoped the rebels might still have some remains of reverence, whose pious owners would become the advocates and protectors of their Protestant neighbours, and not the treacherous abettors of their destruction?

These

These Protestants repeatedly called on the Catholic Clergy for written protections, but the Clergy declared one and all, that they could not, and dared not grant any such protection, nor would they be of the smallest benefit; but that all they could do they would, which was to sign petitions, praying and beseeching of the rebels in the name of Christ, for the passion of Christ, and in every claim or behoof human and divine, that their Protestant neighbours might be protected respectively in their persons, families and properties. It is notorious, that such supplications, and no other, were given by the Clergy to the generality of the Protestants in Wexford, and its surrounding vicinity, for several miles: If, indeed, petitions and prayers to deprecate the fury of a sanguinary horde, can be fairly construed into protections, then must the Catholic Clergy of Wexford plead guilty to this point of the charges of VERAX.—And certain it is, that if such petitions could have afforded, as VERAX states, “the utmost security to whomsoever they were granted,” no Protestant in that town or its vicinity should have suffered the smallest injury either in person or property.

The number massacred on the bridge of Wexford, though much exaggerated in reports, was alas! but too, too great, and the horrors of the scene

scene too terrible for reflection. Would to heaven that such a tragedy had never polluted the page of Irish history!

The charge against the unfortunate sufferers was—not their being *Protestants*; but the motive professed by their murderers (whether true or false) was—that they were *Orange Men*; a pretence by no means quoted to extenuate an iota of that horrid guilt which no pretence can palliate, much less justify; but merely to shew that those sanguinary miscreants did not profess to direct their infuriate vengeance against a *religious* but a *political* sect of Protestants, whom they, as since appears from the Reports of the Secret Committees of both Houses of Parliament, were taught to consider as mortal, irreconcilable enemies to Papists and United Irishmen, and sworn to wade knee-deep in their blood; the cause of their conceiving such an unchristian and abominable opinion, I am incompetent, nor is it the object of this publication to investigate; my object is to shew that the sanguinary crimes of a mad and ruthless mob, lost as they were to every sense of religion or civilization, cannot be justly imputed to the religious tenets of Catholics, on any ground, as *VERAX* would imply; and the candid recollection of any honest and unprejudiced

man,

man, who will but review the history of this country for seven years back, will see that the horrors practised in the County of Wexford, were but a second part of the same political rancour between Defender and Orange-man, that so enflamed and degraded the civilized province of Ulster.

Of this rancorous and vengeful complexion were the motives which professedly prompted the rebels in Wexford to the horrid resolution of putting all their prisoners to death, who were then crouded in the common gaol, the prison-ship, and the market-house ; and pursuant to this resolution, the hapless victims were brought out by divisions, suddenly and without previous notice, to the bridge, in order for execution.

It is an incontrovertible fact, that Dr. Caulfield, (whose feelings had been fortunately spared the anguish of witnessing any of those sanguinary scenes) Mr. Corrin and every Catholic Clergyman in Wexford, were utterly ignorant of any business of blood, either done or intendedd on the tragic day of the massacre on Wexford-bridge, until Mr. Corrin, while at dinner, received a message from Mr. Kellet, desiring he might hasten to him with all possible speed:—Mr. Corrin instantly flew to the bridge, and
found

found him surrounded by those assassins, awaiting, with his fellow-victims, the fatal stroke; and instead of “throwing his arms about Mr. Kellet,” he threw himself on his knees, and in that posture supplicated the frantic rabble in the most feeling manner and language he was able, to stop their bloody purpose, and spare the lives of those remaining trembling victims who the next moment were to be sacrificed to their blind rage: it pleased the Almighty to favour his supplications—the massacre ceased, and no person afterwards suffered death, until the king’s forces took possession of the town.

VERAX, whose *liberality* keeps pace with his *veracity*, insinuates, that “Mr. Edwards, Mr. Atkins, and Mr. Kellet, three of the rescued victims were saved, merely because they were married to Romish wives;” there were twelve other victims rescued at the same time: were they too married to Romish wives? were all the prisoners in the gaol, the market-house and the prison-ship married to Romish wives? can VERAX assume to prove they were? and if not, what becomes of his insinuation and inference?—for those prisoners were all saved.

Dr. Caulfield’s house was repeatedly searched for Orange-men, and threatened with demolition

tion for harbouring them, and his life vehemently menaced by a rebel pike-man in the street, while endeavouring to save Lord Kingsborough.—The condition of Mr. Corrin was not a whit better : but if VERAX's statement is thought to deserve any credit, the Catholic Clergy of Wexford stand in a most sad dilemma indeed : for, if on one hand they had any authority or influence with the rebels, they must be implicated : and on the other, if they did not exert an authority, *which they never possessed*, they are to be charged as passive accomplices in all the horrors there perpetrated.

Such a charge, however, comes forward now very unseasonably, when those who were implicated, and notoriously active in the rebellion, have experienced his Majesty's clemency and gracious pardon ; while a calumny, worse than death to virtuous men, is attempted to be thrown on the Roman Catholic Clergy of Wexford ; and why ? for having rendered every good office in their power to their Protestant neighbours, in the hour of danger and calamity, at the risk of destruction to themselves.

What has been adduced will, I trust, be found sufficient to rescue the characters of those respectable gentlemen from the odium intended to be cast on them, as they have rescued
the

the bosoms of their Protestant neighbours from the pike of assassination.

But having thus far vindicated the Catholic Clergy of Wexford, it may not be totally foreign from my purpose to hazard a remark or two, on the insinuations of VERAX and others,—that the late unfortunate rebellion was not so much a conflict of a *political* as of a *religious* complexion—or in plain English, of *Popery* against *Protestantism*.

That much of endeavour has most artfully and zealously been exerted to represent it so, is pretty obvious ; and that it will be extremely difficult, if not totally impossible, for much stronger reasoning than I am capable of, to remove the prejudices of thousands, I am also well aware.—My object will therefore only be to disabuse the CANDID and LIBERAL, and to dispel from their minds the clouds of misrepresentation.

Let me then ask, who were the prime movers, and most prominent agitators in this rebellion, from its origin to its present state?—Were they in majority, or in any considerable degree, Catholics of known adherence to the principles of their religion? No :—those of them who professed indeed, a semblance of Catholicity, were, for the greater part, of *Tom Paine's* school, Catholics

lics in profession, but Deists in religion, the leaders for the most part Protestants.

But who, it will be asked, filled the rebel ranks?—who made up the rank and file—whose physical and numerical strength gave energy to rebellion? the majority indeed, must have been Catholics, from the accident of their being of the lower orders of the people; who, in three provinces out of the four, are for the most part Catholics; had accident made them Protestants, or Presbyterians, or Jews, or Mahometans, the rebellion would just as fairly be charged upon the religious principles of these sects, as upon those of Catholics; and circumstanced as Ireland is, it would be scarcely possible to excite any formidable rebellion, or levy any formidable army of loyalists, that must not equally bear the denomination of CATHOLIC.

But what class of men are we to select as a specimen to prove the genuine principles of Catholics?—Is it a furious, ungovernable rabble, abandoning all the controul of their pastors—bursting through every tie that religion supplies to restrain the ebullition of the passions, and excommunicated from their church, as cankered and irreclaimable members, that VERAX and his sect of thinkers would point out?

Is it a miserable, and desperate crew, of uncivilized mountaineers, or village politicians, tutored by seditious agents to lessons of democracy, profligacy and insubordination; maddened by ill-digested doses of French principles, injected on their ignorant minds through the dangerous mediums of inflammatory newspapers, that VERAX would point out as the sample of Catholic principle?

Is it an infuriated mob, maddened by that political rabies that has ravaged Europe, and now menaces Asia, and rushing through destruction, to grasp at plunder, that we must take as a specimen by which to judge of Catholic principle?

Is it by a part of the somewhat better informed, tho' not less desperate class of adventurers, who formed the staff and subaltern authorities of the rebel force, and who promoted ebullition in the social mass, in the hope of disengaging their *active spirits* from the dregs, where nature and fortune placed them, to float like scum on the surface of confusion, that VERAX would strengthen his charge against Catholic principle.

Is it the excommunicated priests, the drunken and profligate couple-beggars, the very *scæces* of the church, who appeared active in rebellion,

bellion, that VERAX selects as examples in support of his insinuations?

Happily for the Catholic character, there are other, and more respectable authorities to vindicate its loyalty, and the christianity of its principles. Where were the Catholic noblemen and gentlemen of Ireland found, during the late rebellion?—They were in the same ranks with their loyal Protestant fellow-subjects, rallying around their king, the constitution, and the laws of their country; and gallantly defending them against the efforts of rebellion; witness the counties of Meath, of Kildare, of Wicklow, of Wexford, and recently of Mayo; and the whole military route of the gallant and magnanimous CORNWALLIS.

Where were the Catholic Prelates and Clergy, or what were they about during the rebellion? they were not illustrating by their conduct, the false and invidious insinuations of the Irish Executive Union to the French Directory, by a tacit acquiescence in the purposes of rebellion; they were not promoting the views, or preparing for the reception of that profligate and atheistical nation, who, as the great and leading principle of their republic, had abolished all orders of the priesthood, and either devoted its meek and defenceless fraternity to the guillotine, drowned

them by cargoes in the sea, or doomed them to perpetual banishment : No—temporal as well as eternal interests forbade so preposterous a coalition.

They were employed in zealously exhorting their congregations to persevere in loyalty, in good order, in obedience to the laws ; duty to their religion ; industry in their avocations, and fidelity to their country. And while they were thus endeavouring to guard their flocks against the insidious wiles of political wolves, let loose for their seduction, and to pen them within the folds of christianity and social order ; they felt they were rendering a just tribute of grateful service to that much-revered monarch, under whose gracious auspices a sanctuary of education was opened for them in the bosom of that loved country, from which the hard policy of preceding times had excluded them.

What were the respectable Catholics in commercial life, and all those who truly adhered to the dictates of their religion, and the monitions of their clergy about ?—they were reprobating those outrages, which they hourly felt precipitating distress and ruin on themselves and country, in whose peace and prosperity they must feel equally interested with any and every sect or class
of

of their loyal fellow-subjects; they were submitting in silent anguish to the insinuations of assumed, if not privileged prejudice and slander, which cast on their principles and their religion the odium of those acts committed by some men who were apostates from both; and prompted by others who were regardless of either: and they looked forward with that passive and patient resignation, which for more than a century, had distinguished their conduct, resting in the confidence that *time* and *reflection* would convince those whose good opinions were worth cultivation, of the falshood of those slanders indiscriminately heaped upon their whole communion.

That the great mass of the common people of the county of Wexford have been politically poisoned by the artifices of designing men, is unfortunately too true; and that those men would stop at no pretence of religion, or of party, that would best stimulate the ignorant multitude to their wicked purposes, is equally the fact. To what sad lengths then, has the cursed policy of such men driven the people of this unfortunate land!—a land gifted by heaven with the choicest blessings of nature; and in which our own animosities and discontents are the chief, if not the only impediments to our prosperity.

The

The unwary dupes of needy, insidious and desperate adventurers in this country, have been too long fought—sect against sect, and party against party.—We have seen them of late, as Protestant and Papist, or rather as Orange-man and Defender, bayed at each other like *bull-dogs*, or like the gallant and generous birds, (whose native prompt and unsuspecting courage, furnishes a better suited simile for the simple natives of Ireland) shorn of the comely plumage so ornamental in the happy intercourse of peaceful society ; and *clipt* and *gaffed* in the grim array of conflict, they are *pitted* against each other, like game cocks from the same farm yard, to fight for the amusement, or decide the wager of power and influence between their cruel masters.

Be it for the rancorous partizans of rebellion or civil war, to fling the brands of fanaticism amongst the prejudices and passions of an untutored multitude ; to light up the savage fury of the natural man, and congregate their numbers against each other, in the contending cause of those who delude them :—but for the sake of charity, of common sense, of sound policy, let not the liberal and tolerant Protestant, or the loyal and enlightened Catholics recriminate upon each other the crimes of a barbarous fanaticism, whether
religious

religious or political ; they are both equally concerned in the maintenance of a humane and merciful system of constitutional laws, in fealty to the same gracious and beneficent king, and in the prosperity of one common country, gifted by the God of Nature with every requisite for terrestrial happiness. And while they must mutually lament the affliction of that country, labouring under the influence of a political fever, that has already infected and deformed the fair face of Europe ; be it their patriotic and praise-worthy task to palliate the rage of the malady, to silence, if possible the fiends of faction and vengeance, to extract the poison of French principles from the wounds of the popular mind, to cherish its convalescence and secure its health and tranquillity ; and by thus re-establishing mutual confidence, and that general loyalty and peaceful demeanor under which national happiness and prosperity had so rapidly approached perfection ; and from which nothing but the wicked spirit of seduction, artifice and conspiracy, could have turned aside into the crooked and dreary mazes of destruction.

Having strayed so far beyond the bounds of my original purpose, perhaps not unnecessarily, I cannot conclude this subject without a remark,
which

which must have impressed itself on the minds of the reflecting part of the Irish nation.

The human mind, as well as every other system in nature or policy, is not calculated to sustain rapid revolution, without the danger of more mischief than is sufficient to counterbalance the good proposed; and we find by experience that tampering with long established systems in civil polity or religion, risks a degree of confusion often utterly destructive to the peace and happiness of a nation.

When it pleased the Irish legislature, to take away the means of education from the Irish Catholics, no other medium was left by which to restrain those unruly passions which have ever been the impediments to civilization, and from which man in the most civilized state is not exempt, than the terror of penal and terrific laws, and the religious influence, as it were clandestinely exerted, of their Clergy: and it did appear, until of very late years, that those headlong and furious propensities of the lower orders, which no laws however terrific could restrain; which no authority of magistrates, no force of civil or military power could awe into good order, uniformly yielded to the milder influence of religion: and the continual admonitions of their clergy, and
the

the respect they bore towards the ministers of religion, were more effectual in quelling tumult, preventing disorder and preserving integrity amongst them, than all the statutes, tribunals, and gibbets, that the state could produce.

Under this influence was the peace, the loyalty and good order of the common people maintained for more than a century, (save in a few and trivial instances) under the pressure of a policy, which every man will allow furnished the strongest incitements for discontents and commotion; and if such was the case under every stimulant to a contrary effect, must not the success of this mode be proportionably greater, as those stimulents were gradually removed?

But the simplicity of the unoffending Catholic was not suffered to rest under that influence which secured the peace of the country: he was eternally taunted with the charge of superstitious and grovelling submission to his Clergy; he was told that he was priest-ridden and the dupe of priestcraft; he was shamed out of his conscientious scruples; he was laughed out of his reverence for religious ceremonies; and the same creed which Mr. Paine has since but too successfully applied to the orders of society, and the established forms of the state, was industriously

industriously directed to relax the authority of religious scruples, and the reverence for religious rites amongst the Catholics; they were told that the Clergy had no right to mind any thing but their prayers; these maxims gained ground; for the human passions, too apt to admit the influence of temptation to licentiousness, listened but too attentively to such doctrines; *scruple* soon gave way; *restraint* followed; *submission* and *obedience*, no longer tenable against the combined attacks of pride and passion, were soon demolished; the strength of religion being paralyzed, the paternal influence of the Clergy was destroyed, and the curb being thus plucked from the mouth of the multitude, they have become, what we have of late seen them, unmanageable by civil laws, and abandoned to their passions and their profligacy.

What would many of those speculators, who formerly taunted the religious awe, and rebuked the passive obedience of the Catholic peasantry of Ireland, now give to restore that peasantry to the same state? alas! the task if at all possible, is a more than *Herculean* labour; which will require all the wisdom, all the exertion, and all the good example of the higher orders to effect; it is not to be effected by teaching the Catholic multitude that the religion in which they have been educated,

and

and which enjoins the practice of all the virtues, is a superstitious, a ridiculous, or an impositive system. Let them who seek to pluck up by the roots the religion of the multitude, take care they do not also tear away the morality that twines around that religion; and let them also recollect that more vice, and more mischief has accrued to society by the hackneyed, ignorant and profligate attempts to excite, by loose censure and ridicule, an irreverence and contempt for religion and its ministers, than from any other assignable cause: and if we should doubt the fact, we shall find its melancholy illustration where it should alarm us most, in the manners and principles of the rising generation; in the profligacy which has for years pervaded the lower orders, and terminated at last in a sanguinary rebellion, directed to the subversion of all order and of all religion in Ireland.

Wexford,
September 22, 1798.

✍ VERITAS's object being merely to vindicate the characters of Gentlemen, of whose exemplary conduct in Wexford, as well during the melancholy period of the Rebellion, as for several years before, he has been an unnoticed admirer—and not to provoke a pamphlet war, or revive the ferment which he trusts is rapidly subsiding—he will not hold himself bound to reply to any other anonymous publication on this subject.

APPENDIX.

A P P E N D I X.

TO THE
PRINTER OF THE DUBLIN JOURNAL.

S I R,

HAVING seen in the Hibernian Journal of the 10th instant, a paragraph of the following tenor, said to have been extracted from Swinney's Birmingham Chronicle, of August 2d: " That
" Doctor James Caulfield, the Catholic Bishop,
" and his Clergy were prisoners at large in Wex-
" ford; that they were terrified, but not personally
" insulted; that the Bishop and his Clergy on
" their knees, and with up-lifted hands, saved
" some of the close prisoners, who were brought
" out for execution, the day before the arrival
" of the king's troops; and that about twenty
" lives, mostly Protestants, were saved by them."

I request you will publish in your very useful paper, the following observations on that paragraph:—

graph :—The rebels put some Protestants to death the 30th of May; the day of their arrival in Wexford, and they frequently executed them in the public streets, during their continuance there, and previous to the grand massacre of ninety-five of their Protestant prisoners, on the 20th of June. If the influence of the Romish Clergy was such, as to check the rebels in their sanguinary career on that day, when their thirst for carnage seemed insatiable, why did they not prevent the perpetration of many horrid murders committed for days before in the public streets, with all the coolness of deliberation, and the mock solemnity of executing a judicial sentence? Mr. John Boyd was one of the victims whom they immolated the day of their arrival: after having pierced his body with pikes, they stripped him naked; he then lay in the public streets near twenty-four hours, expiring in the utmost agony, and crying out for a drink of water, but no person dared to relieve him. Good God! it was such a sight,

—“ That Tyranny, which never quaffs but blood
 “ Would, by beholding him, have washed his knife
 “ With gentle eye drops.”

SHAKESPEARE.

We think it very extraordinary, that the Romish Clergy never interposed to prevent the effusion of blood, until the 20th of June, when it
 was

was well known, that the rebels had been repulsed in every quarter, and that the king's troops were advancing towards Wexford; and yet such was the influence of Doctor Caulfield, and Mr. Corrin, Parish Priest of that town, that their passes or protections had constantly afforded the utmost security to whomsoever they were granted. When Messrs. Hore and Kellet were brought forth to execution, the former was instantly massacred, but no sooner was the latter put on his knees, than Father Corrin stepped forward, threw his arms about him, and saved him; and why? because he was married to a Roman Catholic lady; and why, in the same manner, were Mr. Atkins and Mr. Edwards, partially rescued from the pikes of the assassins? because they were married to Romish wives. The Romish Clergy, *instead of being terrified, or prisoners at large*, as falsely stated in that paragraph, were the only persons possessed of authority in Wexford; for that of the Protestant rebel-generals had totally declined, and one of them Bagnal Harvey, was superseded by that *sanguinary monster* Father Roach; in short, the ascendancy of their Priests was such, at last, that their government would soon have resembled the theocracy of the Jews. The Protestant rebel-generals Keugh and Harvey, declared

declared in their last moments, that their only object was, *to Reform the Constitution*, but that Popish fanaticism had soon defeated all their authority. I think it right to assert, in contradiction to that paragraph, that all the persons massacred at Wexford, were Protestants, and that their religion was the only charge brought against them. Being a professed enemy to Jacobins and United Irishmen, I shall always take great pleasure in exposing any errors or falsehoods, published in their prints.

VERAX.



